

SIRI' NA PACCE CULTURE OF BUGIS-MAKASSAR IN THE CONTEXT OF MODERN LIFE (OVERVIEW HISTORICALITY AND THEORY JEAN BAUDRILLARD SIMULATION)

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Abstract: Just like a tradition, then on down hereditary concept value this always will be handle and guidelines in life community Bugis -Makassar. When on something generation its interpretation misses, then will impact to next generation. If happen disintegration to interpretation about this value siri' napacce, then of course will impact to continuation existence philosophy to the generation to be come, here it is wrong one worries many party including author itself, so must reviewed back to the future value philosophy this permanent can be guidelines, handles and characteristic typical community Bugis-Makassar. Siri' is a concept awareness law and philosophy in community Bugis-Makassar considered sacred. While Pacce is a value philosophy that can looked at as a sense of togetherness (collectivity), sympathy and underlying empathy life collective community Bugis-Makassar. Second The underlying value this character community Bugis -Makassar, true is a reflection life and ethics life in socially. So that can also be said, second value this is framework theory life is held as a philosophy in go through life social, deep journey history community Bugis -Makassar full with various intrigue life social politics in it, the will not want make value this as a backrest or handle life in p norm or manners life community.

Keywords: *Siri 'Na Pacce' Culture, Historicality, Simulation*

I. INTRODUCTION

The Bugis Makassar community is a society that highly respects the honor. The honor can be derived from the descent, economic, position or honor of the tribe or group. This is the *siri' na pacce* will be attached.

From generation to generation the value concept of *siri' na pacce* will always be a grip and guidance in the life of Bugis-Makassar society.

If this value is then seen from the point of view of historical philosophy, it will be found that the essence of the principle is derived from the ancestors of the Bugis-Makassar society which are summed up with "*duai temmallaiseng, tellui temmangang*" (two inseparable parts and three indivisible parts). This means that this value has actually been formulated in the past by the elders and the adat community of Bugis-Makassar.

Siri' itself is a concept of legal consciousness and philosophy in Bugis-Makassar society which is considered sacred. So sacred is that word, so that if someone loses his *siri'* or *de'ni gaga siri' na*, then there is no more meaning he taking life as a human. For Bugis-Makassar people, there is no purpose or reason to live higher than keeping their *siri'*, and if they are offended or humiliated (*nipakasiri'*) they would rather die with a fight to restore their *siri'* than to live without *siri'*.

While *pacce* itself is a value of philosophy that can be viewed as a sense of togetherness (collectivity),

sympathy and empathy underlying the collective life of Bugis-Makassar society.

If viewed from a historical point of view, it has existed in the past. This is evident from what has been described in the lontara containing the precepts of the forerunner, that the attitude of *siri' na pacce* is an attitude that becomes a buffer for the survival of Bugis-Makassar society (Pelras, 2006: 32).

One of interest when looking at the values of philosophy that exist in this Bugis-Makassar society and generally in the context of South Sulawesi people life into the eyes of philosophy of history, it will be found elements of ethics or morality that fill the journey of life of the community. Because, the value contained in the value of this philosophy, in truth in addition to talking about the pattern of life that should be in the history of the Bugis-Makassar, also contains elements of ethics and aesthetics or art in life that must be practiced by Bugis-Makassar society from generation to generation.

For that reason, these two values that have previously been said to be two inseparable parts, when viewed in the eyes of historical philosophy, especially the point of view of speculative history philosophy, there will be some things pertaining to these two values of philosophy that have existed in the past and describes the future that has become the present, especially the life of the Bugis-Makassar people, using these two values as a foundation in view of the development of Bugis-Makassar and South Sulawesi communities in general.

II. SOME OF THE CYCLE ISSUES IN THE PHILOSOPHY OF LIFE *SIRI 'NA PACCE*

If viewed from the literal aspect, *siri* 'in Bugis-Makassar society can be interpreted as shame. However, if viewed from the side of its true meaning, as has been expressed in *La Toa lontara* containing advices, *siri* 'can be interpreted as self-esteem or honor, can also be interpreted as a statement of attitude that is not greedy to worldly life (Moein, 1990: 10). While the meaning of *pacce* can be interpreted as a sense of sympathy in the concept of Bugis-Makassar society is a sense or feeling of empathy towards fellow and all members of the community contained in the community (kauya, 2004: 15).

This means that the two values underlying this Bugis-Makassar society figure are, in fact, a reflection of life and ethics of life in society. So it can also be said that these two values are the framework of life theory that is held up as a philosophy in living social life, which in the history of Bugis-Makassar society is full of various intrigues of social and political life in it, which inevitably make this value as a backrest or guidance of life in terms of norms or manners of community life.

Indeed, the knowledge of Bugis-Makassar and South Sulawesi society in general over the sources of the teachings of the concept of value, has existed and is contained in the Bugis-Makassar *lontara* which contains the *ins and outs* of how man should live his life. Among the things contained in the *lontar* (*lontara*) of the Bugis-Makassar people, there are five important cases or messages mentioned therein that are intended for generations at that time and the next generation and are expected to always be held and enforced in life. These five things, as recorded by Moein (1990: 17-18) are:

1. Man must always say the truth (*ada tongeng*).
2. Must always maintain honesty (*lempu* ').
3. Sticking to the principles of belief and establishment (*getteng*).
4. Respect for fellow human beings (*sipakatau*).
5. Resigned to the power of God Almighty (*mappesona ri dewata seuwae*)

If you see the message above, it is highly demanded from the value of *siri* ' philosophy is related to ethics or etiquette in the association and also the issue of one's identity (identity). Because if you see more deeply, then self-esteem and shame someone will always awake if always keep and hold the five messages above, especially in the pattern of interaction and communication with fellow human beings. For it, community elders Bugis-Makassar highly stressed earlier these messages in order to maintain continuity or existence of Bugis-Makassar people.

The point is that, following advice fifth (*paseng*), which in this case is the joint of philosophy *siri* ', then the Bugis-Makassar people expect to be a useful human from generation to generation. So that created a thing called as a whole human development. As has been asserted in the advices that always put honesty, not hypocrisy, words according to what is done, not cheat or fool fellow human beings and loyal to the beliefs it has. But most important, especially in the present context and future, is not were driven by the negative influences of situations that arise later along with the times, respect and appreciate one another or people in the environment in which it lives.

Then, the second description of this philosophy is about the value of the philosophy of *pacce* or *pesse* . Literally can be interpreted as a sense of solidarity owned by the Bugis-Makassar community in various things, both like and sorrow. More broadly, (Andaya, 2004 : 15) which adapts it from various Bugis-

Makassar *lontara* texts that *pacce* or *pesse* is a sympathy that in the context of Bugis-Makassar society also includes a feeling of empathy towards fellow members of the community group. that the element of value contained in the philosophy of *pacce* is about a high sense of togetherness. Where in the Bugis-Makassar community most preferred is a sense of togetherness or collectivity in various ways.

Another element of value derived from *pacce*'s philosophy is the value of the spirit of solidarity and loyalty or allegiance to fellow human beings. This is evident in the Bugis-Makassar proverb that says '*taro ada taro gau*' (one word of a deed), which is meant as a symbol of loyalty to what animates the Bugis-Makassar people themselves in acting.

In addition, the above statement also implies that the Bugis-Makassar people themselves have an attitude of loyalty and solidarity are very deep, has an attitude of solidarity that is difficult to be betrayed or exchanged for anything.

III. HISTORICITY IN THE PHILOSOPHY OF *SIRI 'NA PACCE*

As has been *pointed* out earlier, that in the matter of *siri* ' *na pacce series* , there is a historical element or more precisely the element of historical philosophy in it which crosses the philosophy of speculative history. Where has been explained before that the value of this philosophy all derived from the advice of the past (*paseng*) which describes how true and should Bugis-Makassar society itself in living his life. His own speculative history philosophy, in his instrument, seeks out the inner structure embodied in the process of history as a whole. Where the philosophy of speculative history is a philosophical reflection on the nature or nature of the historical process (Ankersmit 1987: 17). Therefore, in view of the historicity in the philosophy of the *siri* ' *na pacce* '

in this Bugis-Makassar society, it can be said that something that the Bugis-Makassar society foresaw in the history of life after them. It is also intended that the survival of the life history of this community is maintained.

This can be seen from how the elders of the Bugis-Makassar community gave signs to the people who live after them, especially in living their life as a collective society. It has been said before that in the pattern of life of individuals and groups of society, which should take precedence is about ethics and reason and spirit of togetherness which includes about solidarity and loyalty (loyalty). For without these things, it is impossible for a good and advanced life to be achieved easily.

Likewise, when looking at and examining what is contained in pieces or pieces lontara 'following the message of the rules that must be enforced in the Bugis-Makassar people who live in a country, starting today and so on. The sound of lontara 'pieces means that four things can damage the village or region: greed, shame; violence, eliminating the feeling of loving kindness in the village; cheating, disconnecting family kinship; be hearted, keep the righteous actions in the village. If greed is capitalized, difficulties result; if honesty is made into capital, life consequences longevity; and if the attitude of fairness which is used as capital, the brilliance is accompanied by good and ends with salvation (Moein, 1990: 27-28).

Above, clearly a picture for today's generation and generations to come to live their lives. All these things must be made as commander in doing everything, so that damage and destruction in society can be avoided. In addition, it also shows that how these predecessors, possessed a kind of sasmita (view of the future) and a vision for the future of human life after them, which in this case is closely related to the development of the age that continues as the essence of the time itself that always proceeds like a wheel, sometimes above and sometimes below.

In addition, as mentioned earlier on the subject of spirituality within the framework of the Bugis-Makassar society, it is always resigned to the power of God Almighty (*mappesona ri dewata seuwae*), which means that in terms of beliefs, Bugis-Makassar and South Sulawesi communities in general, must always adhere to the principle or belief in the Almighty, who has no equal and the All-Makers of all things.

IV. SIRI' NA PACCE CULTURE OF BUGIS-MAKASSAR IN THE OVERVIEW OF SIMULATION THEORY OF JEAN BAUDRILLARD

A value or a tradition can be regarded as a culture in human life when it has become an action resulting from the work and creation of man himself in his life and certainly done with a thorough and continuous

intensity. This can be seen as Koentjaraningrat (2000: 180) picture of the culture itself is defined as the whole system of ideas, actions and the work of human beings in the framework of the life of society which is made human self by learning. So that means that almost all action in human life is a culture, because everything that is done by man is through the process of learning, which in itself makes it can be categorized as an act of culture.

But one thing to note, that in some actions or behavior in human life, there are things that are also not done through the learning process, so that things also can't be directly categorized as a culture.

One of the values or traditions in the Bugis-Makassar society that has become a culture, which will become central point is the *siri' na pacce culture*. The process of internalizing the culture in the life of Bugis-Makassar and South Sulawesi society in general in the context of modern life as now there has been a process of shifting meaning in it. As Abu Hamid (2003) has pointed out, in the present empirical reality, there seems to be a shift in meaning which is in fact a deviation of behavior, but its value has not yet disappeared and is still in the cultural tradition. The shift is caused by two main factors, namely changes in social structure and changes in cultural knowledge (logic and ethics). So then the inheritance of values in the culture is inadequate and leads to confusion of values and shifting meaning, mainly in symbolic interactions (Hamid, 2003).

Many oblique views of the culture possessed by the Bugis-Makassar community in their daily lives. In fact, the real thing that the community wants to do is simply to maintain the value of their culture, namely to maintain the *siri* 'them which is a principal value that is owned by all the people in the ethnic. So to them, his actions are a manifestation of their actions in his reality life.

However, it should be admitted that in the present context there has been a shift in meaning but not in value, as has been said before. So this needs to be seen again as a shift in the meaning of a cultural value in society which certainly affects all aspects of its life primarily in the context of modern life that crush the noble cultural values in the life of a community of people in this nation.

One important point noted in the issue to be discussed in this work later, that in the context of modern life today, where everything is measured by the size of the west, the material possessed by the man, which gradually eliminates the identity possessed by the human. So that by itself then a new social order is formed with a new culture and then abandon all aspects of the old culture of society that reflects the mindset and behavior of society in the past.

It must be acknowledged that this shift, especially in the meaning of the *siri' na pacce culture*, which in the history of war between Makassar and Bugis was caused by a shift in the cultural values, which in the end up to this day, the shift is becoming and

increasingly eliminating the Bugis-Makassar human identity itself. Especially with the new cultures that are 'imported' from the outside, then the shift is happening, as experienced by most of the human race today, especially in this modern civilization.

Even further on this modern world and civilization, Toffler says that a new civilization is emerging in human life. The new civilization gives people new styles, ways to work and see things in the context of their reality of life including political upheaval and cultural life that takes place around their lives. But the most important of all is the emergence of an awareness that also changed, which is due to access to information increasingly rapidly reachable by every human being. So the human race then faces a quantum leap forward. Where humans face the deepest social upheaval and creative restructuring of all time. Without being fully realized, man is in fact being bound in the development of an extraordinary new civilization from the bottom up (Alvin and Toffler, 2002: 1). Thus, the real problem faced by every element in culture, whether consciously or unconsciously, has manifested itself into the reality of human life, as it is known to have been constructed by the center of information created by modern life, which is then immediately accepted as a reality really real or exist.

Therefore, it is very important to see and deeply examine the problems in the *siri' na pace culture* of Bugis-Makassar society, especially the problematic in every element of life and the shifts of meaning that occur in it, which has constructed all forms of cultural reality of Bugis society Paradise today as a single reality and must exist.

If further examined in Baudrillard's view of the theory of simulation, later realities, especially in the cultural world, are instantly accepted as a reality existing in that society, which at some point has aborted the reality of reality itself begins with a single opinion but from a fact of every opinion born later on the fact itself.

COVER

The application of cultural values of "*siri' na pacce*" will place individuals into human self-esteem is the price of death, and also human beings can be superior, whole, and not fragmented. Therefore, the culture of "*siri na pacce*" contains universal values

that teach a person to appreciate the nature of his creation, to teach one to care about the difficulties of human life, help and others. In other words, the cultural values contained in a particular society have a role to form the human personality as an individual who has the meaning of life as well as vice versa. *Culture "siri' na pacce"* as one of the values of culture must have an invaluable contribution to the individual, not only individuals but also to the society itself.

Implementation of the *Siri 'Na Pacce* cultural values is not only for Bugis-Makassar people, but the whole Indonesian community and even all the people in the world should to instill the culture because basically *siri' na pacce* culture is not only in South Sulawesi, but in all cultural areas in Indonesia that has the cultural values and guidelines of their respective regions only different terms and meanings are different from each region itself.

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